who says the Tefillah should wait an hour before his prayer and an hour after his prayer. Whence do we know [that he should wait] before his prayer? Because it says: 'Happy are they that dwell in Thy house'. Whence after his prayer? Because it says, 'Surely the righteous shall give thanks unto Thy name, the upright shall dwell in Thy presence'. Our Rabbis taught: The pious men of old used to wait for an hour and pray for an hour and then wait again for an hour. But seeing that they spend nine hours a day over prayer, how is their knowledge of Torah preserved and how is their work done? [The answer is] that because they are pious, their Torah is preserved[27] and their work is blessed.[28]

EVEN IF A KING GREETS HIM HE SHOULD NOT ANSWER HIM. R. Joseph said: This was meant to apply only to Jewish kings, but for a king of another people he may interrupt. An objection was raised: If one was saying Tefillah and he saw a robber[29] coming towards him or a carriage coming towards him, he should not break off but curtail it and clear off! — There Is no contradiction: where it is possible for him to curtail [he should curtail, otherwise he should break off].[30]

Our Rabbis taught: It is related that once when a certain pious man was praying by the roadside, an officer came by and greeted him and he did not return his greeting. So he waited for him till he had finished his prayer. When he had finished his prayer he said to him: Fool![31] is it not written in your Law, Only take heed to thyself and keep thy soul diligently,[32] and it is also written, Take ye therefore good heed unto your souls?[33] When I greeted you why did you not return my greeting? If I had cut off your head with my sword, who would have demanded satisfaction for your blood from me? He replied to him: Be patient and I will explain to you. If, [he went on], you had been standing before an earthly king and your friend had come and given you greeting, would you

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(1) Ibid. 26. The meaning is apparently that his good deeds did not avail to procure him permission to enter the land, but his prayer procured for him the vision of Pisgah.

(2) Ibid. 27.

(3) Isa. I, 11.

(4) Ibid. 15. Since spreading of hands is mentioned after sacrifice, it must be regarded as more efficacious.

(5) Lam. III, 8.

(6) Ps. XXXIX, 13. This shows that the tears are at any rate observed.

(7) Lam. III, 44.

(8) Ezek. IV, 3. This wall was symbolical of the wall separating Israel from God.

(9) Deut. IX, 26. This seems to be quoted in error for, And I fell down before the Lord forty days and forty nights, in v. 18; v. MS.M.

(10) Ibid. 19.

(11) Prov. XIII, 12.

(12) Ibid.

(13) Ibid. III, 18.

(14) V. B.B. (Sonc. ed.) p. 717, n. 8.

(15) Ps. XXVII, 14.

(16) Lit., 'require vigour'.

(17) Joshua I, 7.

(18) II Sam. X, 12.

(19) Isa. XLIX, 14.

(20) These terms are obviously taken from Roman military language. There is, however, some difficulty about identifying rahaton (cohorts) and karton (maniples) in the text.

(21) Ibid. 25.

(22) Lit., 'opening of the womb'.

(23) Referring to the golden calf incident when Israel exclaimed 'These are thy gods', Ex. XXXII, 4'

(24) Referring to the revelation at Sinai when God declared, 'I am the Lord Thy God'. This incident will not be